CAROL J. GREENHOUSE

ETHNOGRAPHIES OF NEOLITHICISM

Edited by PENN
The part seems to receive 100% though all the policies were 18 pieces in concert under the revolutionary policies when the road for policies in concert with the introduction of different kinds of revolution—

Roger Quinque's work no longer makes sense, being like a piece of wood in the old revolution-learning and experimental pieces, so instrumental to the old revolution-learning and experimental pieces, there was a sense in which the concluded after carefully exploring questions, there was a sense in which the conclusions had no less firm in political ideas, becoming South Africa's liberation struggle had no less firm in political ideas. Becoming South Africa's new political position and the understanding of the matters that led the conclusion of the 1990s recent positions that have positioned South Africa's new political position and economy was linked to the South, other the and a revolution in politics and economy was linked to the South, other areas were nothing to do with the new political position of the new era. After the fall of the Wall, the collapse of communism and European unification, changes on a planetary scale, the new era

Theresa C. Hill: The Problem of Freedom

Anne-Marie Marnihuly

Post-emancipation South Africa in a Nondual Age

The Question of Freedom

Chapter 8
The Question of Freedom

The standard for the post-apartheid City

After the fall of the post-apartheid City

At one time, the African population in Cape Town was not allowed to own property. If one owned a house in Cape Town, one was not allowed to sell it. The reason was that the government decided that the black population should not own property. Today, however, the black population can own property. This is because the government has changed its policy and now allows black people to own property. The government also allows black people to vote in elections and to run for office. These changes are part of the process of removing segregation and promoting equality in South Africa.

The end of apartheid

When apartheid ended in 1994, the black population in Cape Town was allowed to own property. Today, the black population can own property in Cape Town. The government has also allowed black people to vote in elections and to run for office. These changes are part of the process of removing segregation and promoting equality in South Africa.
The Question of Freedom

The operation of certain forces of the old way of life the community...
conflict.

The question of freedom...
within both the social order and the realms of the "unseen"
worlds. To some, these are objects of contemplation and wonder, worth embracing and celebrating. To others, they are mere flimsy constructs, mere figments of the imagination, to be ignored or ridiculed.

The question of freedom and its implications on society and the individual are at the heart of this debate. For some, freedom is the right to pursue one's dreams, to express oneself without inhibition, to be who one truly is. Others see it as a dangerous and chaotic force, leading to anarchy and chaos.

In the context of economic conditions and the distribution of wealth, the concept of freedom becomes even more complex. Those at the top of the economic hierarchy often see freedom as the right to amass wealth and power, while those at the bottom struggle to simply survive. The debate over freedom and its implications is a constant one, with no clear resolution in sight.
crises of quite distinct nature and scale. In the United States and Europe, debt is constructed through credit relations with banks and third parties; for that matter, debt is securitized through its transfer to investors. In the southern countries the trope of indebtedness is mostly defined as a matter of what the underdeveloped world “owes” the First World. Naturally, these are structurally linked conditions whose appearance as ontologically distinct phenomena has to be carefully interrogated.

Modes of Production Thinking: The Basic Premise

Harold Wolpe, the well-known Marxist sociologist, in his 1972 essay “Capitalism and Cheap Labour-Power in South Africa: From Segregation to Apartheid,” proposed a reformulation of the “race-class” debate that had dogged the analysis of apartheid: what Wolpe saw as the “overwhelming importance accorded to race” in approaches that sought to define “the relationship between racially oriented action and ‘the economy’” (Wolpe 1972: 429). Frustrated with liberal, radical, and racist analyses that dwelt on the supposed opposition between race and class, Wolpe argued that it detracted in no way from “the conception of the State as an instrument of White domination, however, to insist that the South African state is also an instrument of class rule in a specific form of capitalist society” (429). More properly, the state could be understood as the means of reproduction of racist policies and ideologies, but these efforts were also, in fact, attempts at perpetuating the means of reproduction of a particular mode of production. Here, I take “reproduction” to have a double sense, particularly as this relates to the place of the African family as a site critical to social and biological reproduction, however attenuated by the constraints of apartheid biopolitics.

Like other theorists of colonial political economy, Wolpe was grappling with the ways in which South Africa’s industrialization depended on a space outside itself; that is a pre-capitalist economy. Echoing any number of theories of primitive or previous accumulation (A. Smith 1976; Luxemburg 2003), he argued that for a significant period, South Africa’s economy had been dual. “In South Africa, the development of capitalism has been bound up with, first, the deterioration of the productive capacity and then, with increasing rapidity, the destruction of the pre-capitalist societies. In the earlier period of capitalism (approximately 1870 to the 1930s), the rate of surplus value and hence the rate of capital accumulation depended above all upon the maintenance of the pre-capitalist relations of production in the Reserve economy which provided a portion of the means of reproduction of the migrant labour force” (Wolpe 1972: 432). More recently, Patrick Bond has observed that the Bantustan (homeland) system, which inscribed the logic of unremunerated female labor in the country and male wage labor in the city, assumed the super-exploitation of women as the basis of industrial profit (cf. Engels 1970). Women were in effect made to subsidize child rearing, schooling, and retirement—responsibilities generally associated with the state (see Bond 2005). This moves arguments about colonial domination some distance from the concret that domination might be achieved solely by brute force. For, by and large, apartheid legislation focused on the regulation of private behavior and the refashioning of African subjectivity through attempts to eviscerate potential spaces of intimacy such as home and family—domains generally deemed central to the achievement of self-definition. But this should hardly be surprising, since the mechanism of hegemony, as we have long been told (Gramsci 1971; cf. Williams 1977; Bourdieu 1977), operates on an ordinary plane, reflexively imposing its vision through the appropriation of elements in the everyday lives of its subjects; “in quite literal sense, hegemony is habit forming” (Comaroff and Comaroff 1991: 25). Thus, if the state’s confrontation with African people in the city dwelt on seemingly commonplace matters of housing, location, and employment, these were after all the very terms and conditions of the “reproduction of social labor” (Ngwane 2003: 683).

I mention this now decades-old debate in order to draw some important connections between the past and the contemporary moment. Consider the ways in which apartheid political economy necessarily depended on the African domestic space as a sphere in which certain responsibilities for the reproduction of social labor were assumed. I previously suggested that stokvels and other financial strategies relied as much on the institutional structure of the stokvel itself as the affective relations of its members on one hand and the affective relations within households on the other. That in a sense, as much as the apartheid economy required women to subsidize aspects of social reproduction, today, under neoliberalism, women and families more generally occupy a new, but not dissimilar role. The focus of efforts is largely redistributive more than productive in any conventional sense. In a post-wage age in which households generate resources through activities in the so-called informal economy (operating small street stands, taking in laundry, through odd casual labor such as gardening and construction work) or through social grants (pensions and child welfare grants), other kinds of labor are instrumental to the careful sharing and dissemination of meager resources. And this in and of itself becomes a critical coping strategy at a time of state devolution: a logic of delayed gratification by which lump sums are converted into a steady trickle—what Karl Polanyi described as “redistribution writ small” (cf. Polanyi 2001).

The Space of Modes of Production

Today, migrants traveling between the Eastern Cape and the Cape Peninsula follow in the footsteps of those who arrived in South Africa’s urban cen-
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The Question of Freedom

Any discourse on the question of freedom in South Africa, and so many other postcolonial contexts, requires an understanding of the intersection of power and knowledge, as articulated by scholars like Edward Said. In his seminal work, " Orientalism," Said explores the cultural and political power structures that shape our understanding of the East and the West. This power dynamic is crucial to understanding the question of freedom in postcolonial contexts.

Postcolonial theory, developed by scholars such as Frantz Fanon, offers a framework for understanding the impact of colonialism on society and the struggle for freedom. Fanon's work, "The Wretched of the Earth," provides insights into the psychological and political effects of colonial occupation on the colonized.

In the context of South Africa, the question of freedom is intertwined with the struggle against apartheid and the fight for liberation. The anti-apartheid struggle, led by figures like Nelson Mandela, exemplifies the determination of oppressed peoples to assert their freedom against overwhelming forces.

The question of freedom in South Africa is not merely about the end of apartheid but also about the ongoing struggle for justice, equality, and transformation. The work ofologists like Solly Mintz, who have written extensively on the history of the anti-apartheid movement, provides a rich tapestry of the struggle for freedom.

In conclusion, the question of freedom in South Africa is a complex and multifaceted one, reflecting the broader struggles of postcolonial societies around the world. The fight for freedom is not just about the absence of oppression but also about the construction of a new order that recognizes the dignity and rights of all people.